AN

Almanack

For the

Year of CHRIST,

1693.

BEING

The Firſt after *Biſſextile*

or *Leap-year.*

To which is Added the Ancient

Roman Kalendar.

OXFORD, Printed at the *Theater.*

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THE *JEWISH* Kalendar:

CONTAINING

An Account of their *Fasts* and *Festivals*, whether observ'd at present or out of use; with their *Sabbaths* and *Proper Lessons*: Beginning at the *4th* of the Moon *Sebat* in the Year *5453* of the Creation, and continuing to the *13th* of *Tebet* *5454* inclusive.

To which are Added a Brief Equation of the *Jewish Coins*, *Weights* and *Measures*. As also, An Account of the *Schools* among the *Hebrews*, from their Original, to this present time.

With a Chronological Summary of several remarkable things relating to the People of the *Jews*.

THE JEWISH Kalendar:

CONTAINING

An Account of their Rabbinical and Civil Year, whether observed as precise or current Rule; with their Sabbaths and Proper Lessons. Beginning at the 4th of the Moon called Nisan in the Year 5483 of the Creation, and continuing to the 13th of Adar inclusive.

To which are Added a Brief Equation of the Jewish Coins, Weights and Measures, As also, An Account of the Sabbath among the Hebrews, from their Original to this present time.

With a Chronological Summary of several remarkable things relating to the People of the Jews.

To the Two

Most Famous and Celebrated

UNIVERSITIES

OF

ENGLAND.

ALthough I am ſenſible that the ſmalneſs of what is here offer'd, and the meanneſs of the performance will hardly juſtify the ſolemnity of a Preface; *yet, becauſe a ſhort account of this deſign is expected by ſome, to whoſe judgment I think my ſelf oblig'd to pay an agreable deference; I hope I ſhall not be cenſured by others, whoſe*

good opinion however I ſhall take as a Favour. I here preſent you with a Tripartite Kalendar, viz. *The modern* Engliſh, *and that of our own Nation; in both which, I dare promiſe, you ſhall meet with all neceſſary exactneſs, nothing being omitted in either, which may render them truly ſerviceable in their kind: The other, is that of the Old* Romans, *extracted out of the beſt and approved Authors, as to which, notwithſtanding, I dare not promiſe a great accuracy, as in the two former; becauſe, being but little acquainted with the* Roman *Affairs and Hiſtory, (the general bent of my Studies lying another way) I have perhaps ſuffer'd ſome faults to eſcape me, which I might otherwiſe have Corrected: but however I err with approved Authors, (if indeed I am miſtaken) and I ſhall not think it neceſ-*

ſary

ſary to offer any further excuſe. To this Kalendar, I have added an account of the Coyns, Weights *and* Meaſures *of our Nation, which yet I ſhall not defend with too much ſtifneſs, profeſſing my ſelf ready to receive any better information in a thing ſo variouſly repreſented on occaſion of the different ſentiments of Learned men, and to ſubmit to what ſhall ſeem more probable in all or any particular. Laſtly, I have given a ſhort abſtract of the Origine, Uſefulneſs, and Neceſſity of Schools, together with their firſt eſtabliſhment among thoſe of our Nation; where I have alſo related what figure they made under our Government, and how they flouriſhed or decayed throughout the ſucceſſive period of our Common-wealth: And laſtly how they are managed in our Modern Conſtitution. If this my deſign may*

any

any way contribute to your Advantage, I shall think my Labour well bestow'd, if otherwise, I shall content my self with this reflection, that I have always bent my endoavours to serve the Publick with the utmost of my power, and to acquit my self with all faithfulness and sincerity in all mine undertakings.

I am,

your most

Humble Servant

ISAAC ABENDANA.

Terms and their Returns.

Esloyn-days.	Except.	Ret. br.	Appe.
Hillary-Term begins *Jan.* 23. ends *Febr.* 12.			
Octab. Hill. Jan. 20.	21	23	23
Quind. Hill. Jan. 27.	28	30	30
Craſt. Purif. Feb. 3.	4	6	6
Octab. Purif. Feb. 9.	10	11	13
Eaſter-Term begins *May* 3. Ends *May* 29.			
Quind. Paſch May 1.	2	3	4
Tres Paſch. May 8.	9	10	11
Mens Paſch. May 15	16	17	18
Quin. Paſch. May 22	23	24	24
Craſt. Aſcen. May 26.	27	29	29
Trinity Term begins *June* 16. ends *July* 5.			
Craſt. Trin. June 12.	13	14	15
Octab. Trin. June 19.	20	21	22
Quind. Trin. July 26.	27	28	29
Tres Trin. July 3.	4	5	5
Mich. Term begins *Oct.* 23. ends *Nov.* 28.			
Tres Mich. Octob. 20.	21	23	23
Mens Mich. Octo. 27.	28	30	30
Craſt. Anim. Nov. 3.	4	6	6
Craſt. Mart. Nov. 13.	13	14	15
Octab. Mart. Nov. 18.	19	20	21
Quind. M. Nov. 25.	27	27	28

Note, that the firſt and laſt days of every Term are the firſt and laſt days of Appearance.

The Regal Table since the Conquest.

William the Conqueror.	*Octob* 14.	1066
William Rufus,	*Sept.* 9.	1087
Henry I.	*August* 2.	1100
Stephen	*Decemb.* 2.	1135
Henry II.	*Octob.* 25.	1154
Richard I.	*July* 6.	1189
John	*April* 6.	1199
Henry III.	*Octob.* 19.	1216
Edward I.	*Nov* 16.	1273
Edward II.	*July* 7.	1307
Edward III.	*Jan.* 25.	1326
Richard II.	*June* 21.	1377
Henry IV.	*Sept.* 29.	1399
Henry V.	*March* 20.	1412
Henry VI.	*Aug.* 31.	1422
Edward IV.	*March* 4.	1460
Edward V.	*April* 9.	1483
Richard III.	*June* 22.	1483
Henry VII.	*Aug.* 22.	1485
Henry VIII.	*April* 22.	1509
Edward VI.	*Jan.* 28.	1547
Qu. Mary.	*July* 6.	1553
Q. Elizabeth.	*Nov.* 17.	1558
James I.	*March* 24.	1602
Charles I.	*March* 27.	1625
Charles II.	*Jan.* 30.	1648
James II.	*Feb.* 6.	1685
K. Will. III. & Qu. M. II.	*Feb,* 13.	1689

OUR *Jewish Kalendar* is composed and calculated for this present year, 5453: Whereof some Months are already past, it having Commenced from *September* the First, and being made up by Four Months of the ensuing year 5454. With this Supputation falls in the 21*st* year of the 195*th Cycle* of the Sun. The 19*th* or last year of the 287*th Cycle* of the Moon; as also the 7*th* or *Sabbatical* year. This present year, consisting of 385 days, is *Annus Intercalaris* or *Leap-year* consisting of 13 Moons, and contains 55 Weeks.

JANUARY hath xxxj days.					New Style.	
1	A	New-years-day.	8	7	11	
2	b	Oct. Steph.	8	5	12	
3	c	Octab. John.	8	3	13	
4	d	Oct. Inn. 1st Q. noon.	8	2	14	
5	e	Simeon.	8	1	15	
6	f	Epiphany. Twelfth-day	8	0	16	
7	g		7	59	17	
8	A	1 Sund. aft Epiph. Lu-	7	58	18	
9	b	Marcellus. [cian.	7	57	19	
10	c		7	55	20	
11	d		7	54	21	
12	e	F. m. at 4 in the morn.	7	52	22	
13	f	Hillary. Oxf. & Camb.	7	51	23	
14	g	[Term beg.	7	50	24	
15	A	2 Sund. aft. Epiph.	7	49	25	
16	b		7	48	26	
17	c		7	47	27	
18	d	Prisca. L.Q. 55m. p.9.	7	46	28	
19	e	[aft.	7	44	29	
20	f	Oct. Hill. Fabian.	7	43	30	
21	g	Agnes.	7	41	31	
22	A	3. Sund. aft. Epiph.	7	40	1	Fe.
23	b	*Term begins.*	7	37	2	
24	c	Timoth.	7	35	3	
25	d	Convers. S. Paul.	7	33	4	
26	e	L. Q. 38m. p. 5. morn.	7	31	5	
27	f	Chrisost. Quind. Hil.	7	29	6	
28	g		7	27	7	
29	A	4. Sund. aft. Epiph.	7	25	8	
30	b	K. *Charles Mart.*	7	23	9	
31	c		7	21	10	

4 Sebatt. A.M. 5453.
5
6
7
8 The Elders in *Joshuas* time died on
9 [this day.
S. 10 Leſſ. *Ex.* 13. 17. to 18.
11
12
13
14
15 N. year, for plant. Trees. the daught.
16 [of *Sion* dance in the field.
S. 17 Leſſ. *Ex.* 18. to 21.
18
19
20
21
22
23 Faſt for the war bet. *Iſr.* & *Benj.* and
S. 24 Leſſ. *Ex.* 21. to 25. [Idol of *Micha.*
25
26
27
28 Feaſt for raiſing the ſiege of *Jeruſal.*
29 [by the *Maca.*
30 N. m. Adar.
S. 1 N. m. Adar. Leſſ. *Ex.* 25. to 27. 20.
2
3
4

FEBRUARY hath xxviii days.					New Style.
1	d	Ignatius. Fast.	7	20	11
2	e	*Purif.* Candlem. day.	7	19	12
3	f	*Craſt. Purif.* 1*ſt* Q. 53*m*	7	17	13
4	g	[paſt 7. m.	7	15	14
5	A	5 Sund after *Epiph.*	7	13	15
6	b		7	10	16
7	c		7	9	17
8	d		7	7	18
9	e		7	6	19
10	f	*Scholaſt.* Oct. Pur. F m.	7	4	20
11	g	[52*m*. p. 3. aft.	7	2	21
12	A	Septuageſima.	7	0	22
13	b	*Termend.* Inaug. K. W.	6	58	23
14	c	Valentine. & Q. M.	6	56	24
15	d		6	53	25
16	e		6	51	26
17	f	Laſt Q. 13*m*. p. 8. m.	6	47	27
18	g	Simeon.	6	45	28
19	A	Sexageſima.	6	43	1 M.
20	b		6	41	2
21	c		6	39	3
22	d		6	37	4
23	e		6	36	5
24	f	S. Matthias. N. m.	6	36	6
25	g	Fest. Ou. [ſom p. 10. aft.	6	35	7
26	A	Quinquageſima.	6	33	8
27	b		6	31	9
28	c	Shrove Tueſday.	6	30	10

5 The 2d Temple finish'd by *Ezra*.
6
7 *Moses* died.
S. 8 Lect. *Exod.* 27. 20. to 30. 11.
9 Fast for the dissention of the two
10 [Schools.
11
12
13 Nicanors day.
14 Purim the less.
S. 15 Lect. *Exod.* 30. 11. to 35.
16
17
18
19
20
21
S. 22 Lect. *Exod.* 35. to 38. 21.
23
24
25
26
27 (the Jews.
28 Feast, for abol. *Antioch* decr. against
S. 29 Lect. *Ex.* 38. 21. to *Lev.* 1. 2d L. *Defect.*
30 N. m. 2d Adar.
1 N. m. 2d Adar.
2

		MARCH hath xxxj days.			New Style.
1	d	S. *Dav.* A. B. *Ash-wedn.*	6	24	11
2	e	Chad. *Camb. Comm.* for	6	21	12
3	f	[Batchel.	6	19	13
4	g		6	17	14
5	A	1. Sun. L. 1*st* Q. 17*m*.	6	15	15
6	b	[paſt 2. m.	6	13	16
7	c	*Perpetua.*	6	11	17
8	d	Ember Week.	6	9	18
9	e		6	7	19
10	f		6	5	20
11	g		6	3	21
12	A	2 Sun. L. F. m. 32*m*. p.	6	1	22
13	b	*Term ends.* [1. morn.	5	59	23
14	c		5	57	24
15	d		5	55	25
16	e		5	53	26
17	f		5	51	27
18	g	Edward. L. Q. 19*m*. p.	5	49	28
19	A	3. Sund. Lent. [5. aft.	5	48	29
20	b		5	46	30
21	c	Benedict.	5	44	31
22	d		5	42	1 *Ap*
23	e		5	41	2
24	f	Faſt.	5	40	3
25	g	*Annun.* Lady day.	5	39	4
26	A	Mid-lent. N. m. 2*m*.	5	37	5
27	b	[p. 4. aft.	5	35	6
28	c	Priſcus.	5	33	7
29	d		5	31	8
30	e		5	29	9
31	f		5	27	10

3
4
5
S. 6 Leſſ. *Lev.* 1. to 6.
7
8
9
10
11 Q. *Eſthers Faſt*, faling on Sab. antici-
12 [pated two days.
S. 13 Leſſ. *Lev.* 6 to 9. Remember *Deut.*
14 *Purim.* [25. 27.
15 Second day.
16 The Walls of *Jer.* began to be built.
17
18
19
S. 20 Leſſ. *Lev.* 9. to 12. ſec. Leſſ. of the
21 [Red-heif. *Num.* 19.
22
23
24
25 Anniv. mourn. for the dau. of *Jeph.*
26
S. 27 Leſſ. *Lev.* 12. to 14. *2d.* L. *This moon.*
28 *Tekupha* or Vernal Equinox.
29 *Iſt* Term for tith. of herd & flock.
1 N. M. Niſſan. *Aarons* ſons died, the
2 [Tab. erected.
3
4

April hath xxx days.					New Style.
1	g		5	25	11
2	A	5. Sund. *Lent.*	5	21	12
3	b	Richard. *1st* Q. 52*m.* p.	5	19	13
4	c	Ambroſe. 14. aft.	5	17	14
5	d		5	15	15
6	e		5	13	16
7	f	*Camb. Term ends.*	5	11	17
8	g	*Oxford T. ends.*	5	9	18
9	A	Palm Sund.	5	7	19
10	b	F. m. 44*m.* p. 9. m.	5	5	20
11	c	K. W. & Q. M. Crownd.	5	3	21
12	d		5	1	22
13	e	Maund. Thurſd.	4	59	23
14	f	Good Friday.	4	57	24
15	g	Olympia. Faſt	4	55	25
16	A	Eaſter day.	4	53	26
17	b	Eaſt. m. L. Q. 55*m.* p. 5 m.	4	51	27
18	c	Eaſter Tueſday.	4	49	28
19	d	Alpheg.	4	48	29
20	e		4	46	30
21	f		4	44	1 *M.*
22	g		4	42	2
23	A	Low Sund. S. George.	4	41	3
24	b	Oct. Paſch. Faſt.	4	40	4
25	c	S. Mark Ev. N. m. 20*m.*	4	37	5
26	d	*Oxf. Ca. T. beg.* p. 8. m.	4	36	6
27	e		4	34	7
28	f		4	33	8
29	g		4	31	9
30	A	2. Sund. aft. Eaſter.	4	29	10

S. 5 Leſſ. *Levit.* 14. to 16.
6
7
8
9
10 *Myriam* dyed. The Iſraelites paſs
11 [through Jordan.
S. 12 Leſſ. *Lev.* 16. to 19. Sabbath the gr.
13
14 Leaven removed. Firſt born faſt.
15 Paſſover.
16 The Sheaf-offerin .
17 The 3*d* day of the Feaſt.
18 The 4*th* day.
S. 19 Sabbath in the Feaſt.
20 The 6*th* day .
21 7*th* d. when Iſr. paſſed the Red Sea.
22 8*th* day. 1*ſt* Week after Sheaf-offer.
23
24
25
S. 26 Leſſ. *Lev.* 19. to 21. *Joſhua* died.
27
28
29 2. W. aft. Sheaf-off. Wall of *Jericho*
30 N. m. Jyar. [fell down.
1 N. m. Jyar.
2
S. 3 Leſſ. *Levit.* 21. to 25.
4

MAY hath xxxj days.					New Style.
1	b	Phil. & Jac. Quind. P.	4	27	11
2	c	1st Q. 47m. p. 5. aft.	4	26	12
3	d	H. Crosſ. *Term begins.*	4	24	13
4	e		4	22	14
5	f		4	21	15
6	g	Johan. Port. Lat.	4	19	16
7	a	3. Sund. aft. Eaſt.	4	18	17
8	b	Tres Paſch.	4	17	18
9	c	F.m. 37m. p. 5. aft.	4	16	19
10	d		4	15	20
11	e		4	14	21
12	f		4	12	22
13	g		4	11	23
14	a	4. Sund. aft. Eaſt.	4	10	24
15	b	Mens. Paſch.	4	9	25
16	c	L.Q. 59m. p. 7. aft.	4	7	26
17	d	Dunſtan.	4	6	27
18	e		4	5	28
19	f		4	4	29
20	g		4	3	30
21	a	Rogation Sund.	4	2	31
22	b	Quinq. Paſch.	4	1	1 Jun.
23	c		4	0	2
24	d	N.m. 7m. p. 11. aft. Faſt.	4	59	3
25	e	*Aſcenſion*, Holy Thurſd.	3	59	4
26	f	Auguſtin.	3	58	5
27	g	Bede.	3	57	6
28	a	6. Sund. aft. Eaſter.	3	57	7
29	b	*T. ends.* Reſtaur. of the	3	56	8
30	c	Felix. [R. Fam.	3	56	9
31	d	Petr. 1st Q. 6m. p. 3. aft.	3	55	10

5
6 3 Weeks after the Sheaf-offering.
7 Feast for finish. walls of *Jer.* by *Ezr.*
8
9
S. 10 Leſſ. *Lev.* 25. to 26-3. *Ely* died. the
11 [Ark taken.
12 *Alcim.* plag^d f. endeav. to pull d. the
13 4. W. aft. Sh-off. [Walls of Temp.
14 The 2*d Paſſover.*
15
16 (tak. the Tower of *Cez.*
S. 17 Leſſ. *Lev.* 26. 3. to *Num.* 1. Feaſt for
18 33. d. after the Sheaf-off. *Feaſt.*
19
20 5 Weeks aft. Sh-off.
21 2*d* Term for tith. herd and flock.
22
23 Feaſt for ſurrend. of *Gaza* to *Simon*
S. 24 Leſſ. *Num* 1. to 4. 21.
25
26
27 6 Weeks aft. Sh-off. Feaſt for a gr.
28 [deliv. from the *Grec.*
29 *Samuel* the Proph. died.
1 N. m. Sivan.
S. 2 Leſſ. *Num.* 4. 21. to 8.
3
4
5 7 Weeks compl. aft. Sh-off.
6 *Pent.* on this d. the Law was given.

		JUNE hath xxx days.			MAY	New Style.
1	e	Nicomede.	3	55		11
2	f		3	54		12
3	g	Fast.	3	54		13
4	A	whit-sunday.	3	54		14
5	b	Boniface.	3	54		15
6	c		3	53		16
7	d	Ember Week.	3	53		17
8	e	F. m 36m. p. 1. m.	3	53		18
9	f		3	52		19
10	g	Fast.	3	52		20
11	A	*Trin. Sund.* S. Barnab.	3	52		21
12	b	Gram. Trin [Ordin.	3	52		22
13	c		3	52		23
14	d	*Oxford Term begin.*	3	53		24
15	e	L. Q. 37m p. 11. m.	3	53		25
16	f	*Term begins.*	3	53		26
17	g	Alban.	3	54		27
18	A	1 Sund. aft. Trin.	3	54		28
19	b	Octavia Trin.	3	54		29
20	c	*Edward*, K. M.	3	54		30
21	d		3	54	1	*Fu.*
22	e		3	56	2	
23	f	N. m. 56m. p. 11. m. Fast.	3	56	3	
24	g	S. Bapt. Midsum-day.	3	57	4	
25	A	2 Sund. aft. Trin.	3	58	5	
26	b	Quind. Trin.	3	58	6	
27	c		3	59	7	
28	d	Fast.	4	0	8	
29	e	S. Peter Apost.	4	1	9	
30	f	1st Q. 14m p. 3. aft.	4	1	10	

7 2d day of Pent.
8
S. 9 Lect. *Numb.* 8. to 13.
10 *Baruch* caused the Vess. taken out
11 [of the Temp. to be restored.
12
13
14
15
S. 16 Lect. *Numb.* 13. to 16.
17
18
19
20
21
22 Fast for intermiss. of bring. fr. Ba
S. 23 Lect. *Numb.* 16. to 19.
24
25 Fast for murd. of 3 eminent Doctors
26 Feast, the *Egyptian* hasted bef. *Alex.*
27 Fast for R. *Hanina* being burnt wth
28 [the Book of the Law.
29 Spies sent by *Mos.* to view the Land.
S. 30 N. m. Tamuz. Lect. *Numb.* 19. to 22.
1 N. m. Tamuz. *Tekupha.*
2
3 Sun & M. stand still at the word of
4 [*Joshua.*
5
6

JULY hath xxxj days.					New Style.
1	g	Octab. *S. Joh. Bapt.*	4	1	11
2	♃	3. Sund. aft. Trin. *Visit.*	4	2	12
3	b	[*V. Mary.*	4	3	13
4	c	Mart. CAMB. COMM.	4	4	14
5	d	*Term ends.*	4	6	15
6	e		4	7	16
7	f	*Camb. T. e.* F.m. 4 *om.* p.	4	8	17
8	g	OXFORD ACT. [10. m.	4	9	18
9	♃	4. Sund. aft. Trin.	4	10	19
10	b		4	11	20
11	c		4	12	21
12	d		4	14	22
13	e		4	16	23
14	f	(22 *m.* p. 4. m.	4	17	24
15	g	Swith. *Oxf. T. ends.* L. Q.	4	18	25
16	♃	5. Sund. aft. Trin.	4	19	26
17	b		4	21	27
18	c		4	23	28
19	d	*Dog days begin.*	4	25	29
20	e	Margaret.	4	26	30
21	f	M. Magd.	4	28	31
22	g	N. m. 7 *m.* p. 11. aft.	4	30	1 *Aug.*
23	♃	6. Sund. aft. Tr. *Fast.*	4	32	2
24	b	☽ James.	4	34	3
25	c		4	35	4
26	d	Anna.	4	37	5
27	e	Martha.	4	38	6
28	f		4	39	7
29	g	1*st* Q. 33 *m.* p. 7. aft.	4	40	8
30	♃	7. Sund. aft. Trin.	4	42	9
31	b		4	43	10

S. 7 Lect. *Num.* 22. to 25. 10.
8
9
10
11
12
13
S. 14 Lect. *Num.* 25. 10. to 30.
15
16
17 Fast for the destruction of *Jerus.*
18
19
20
S. 21 Lect. *Num.* 30. to 33.
22
23
24
25
26
27
S. 28 Lect. *Num.* 33. to *Deut.* 1.
29
1 N. m. Ab. *Aaron* died.
2
3
4
5
S. 6 Lect. *Deut.* 1. to 3. 23.
7
8

August hath xxxj days.					New Style.
1	c	Lammas day.	4	44	11
2	d		4	45	12
3	e		4	47	13
4	f		4	49	14
5	g	F. m. 50*m*. p. 9. aft.	4	51	15
6	♄	8. S. aft. Trin. Transf.	4	53	16
7	b	Name of Jes. [of Chr.	4	55	17
8	c		4	57	18
9	d		4	59	19
10	e	Laurence M.	5	1	20
11	f		5	3	21
12	g		5	4	22
13	♄	9. S. aft. Tr. L. Q. 58*m*.	5	6	23
14	b	[p. 9. aft.	5	8	24
15	c	Assump. Mary.	5	10	25
16	d		5	11	26
17	e	Octab. Laur.	5	13	27
18	f		5	15	28
19	g		5	17	29
20	♄	10. Sund. aft. Trin.	5	19	30
21	b	N. m. 26*m*. p. 9. m.	5	21	31
22	c		5	23	1
23	d	Fast.	5	25	2
24	e	S. Bartholom. Apost.	5	27	3
25	f		5	29	4
26	g		5	31	5
27	♄	11. S. Trin. *Dog days beg.*	5	33	6
28	b	Augustin. 1*st* Q. 39*m*. p.	5	35	7
29	c	Joh. Bapt. beh. [12. m.	5	36	8
30	d		5	38	9
31	e		5	40	10

9 Fast for the destruct. of the Temple.
10
11
12
S. 13 Less *Deut.* 3.23 to 7. 12.
14
15 Wood-offering.
16
17
18 The Lamp of the Temple extin-
19 [guished in *Ahaz*'s time.
S. 20 Less. *Deut* 7. 12. to 11. 25.
21
22
23
24
25
26
S. 27 Less. *Deut.* 11. 25. to 16. 17.
28
29
30 N. m. Elul.
1 N. m. Elul.
2
3
S. 4 Less. *Deut.* 16. 17. to 21. 10.
5 The 40 days of Supplicat. begins.
6
7
8
9

Sept. hath xxx days.					New Style.
1	f	S. Giles Abbot.	5	42	21
2	g		5	45	22
3	A	12. Sund. aft. Trin.	5	47	23
4	b	F. m. 34*m*. p. 11. m.	5	49	24
5	c		5	51	25
6	d		5	53	26
7	e	Enurus B.	5	55	27
8	f	Nat. V. *Mary. Sturb.* fair.	5	56	28
9	g		5	58	29
10	A	13. Sund. aft. Trin.	5	2	30
11	b		5	5	31
12	c	L. Q. at 1. aft.	6	6	32
13	d		5	7	33
14	e	Holy Cro's.	5	8	34
15	f		5	9	35
16	g		6	11	36
17	A	14. Sund. aft. Trin.	6	13	37
18	b		6	15	38
19	c	N. m. 57*m*. p. 6, aft.	6	17	39
20	d	Ember-week.	5	19	30
21	e	S. Matth. Apost.	6	21	1 Oct
22	f		5	23	2
23	g		5	25	3
24	A	15. Sund. aft. Trin.	6	27	4
25	b	1*st* Q. 16*m*. p. 1. aft.	5	29	5
26	c	Cyprian. A. B.	6	31	6
27	d		5	33	7
28	e		6	35	8
29	f	S. Michael Michaelm. D.	6	36	9
30	g	Hierome.	6	37	10

10
S. 11 Leſſ. *Deut* 21. 10 to 25.
12
13
14
15
16
17
S. 18 Leſſ *Deut*. 25. to 29. 10.
19
20
21
22
23
24
S. 25 Leſſ. *Deut*. 29. 10. to 32.
26
27
28
29 3*d* Term for tith. herd and flock.
1 N.m. Tiſr. New-years-d. A.M. 5454.
2 2*d* day.
S. 3 Leſſ. *Deut*. 32. to 33. Sabbath betw.
4 Faſt for the murder of *Gedalia*. The
5 [10 penit. days begin. Tekupha.
6
7
8 Dedic. of *Sal*. Temp. laſting 14 days.
9 Thi. day *Moſ*. brought the 2*d* Tables.
S. 10 The day of Expiation. When the
[Sabbat. years and Jubilees began

October hath xxxj days.					New Style.
1	A	16. Sund. aft. Tr.	6	40	11
2	b		6	43	12
3	c		6	45	13
4	d	F. m. 41*m.* p. 3. m.	6	47	14
5	e	Faith.	6	49	15
6	f	Octab. Mich.	6	51	16
7	g		6	53	17
8	A	17. Sund. aft. Trin.	6	55	18
9	b	Dionyſius.	6	57	19
10	c	*Oxf. Cam. T. beg.* Proct.	6	59	20
11	d	[Tax. Scrut. chof. *Cam.*	7	1	21
12	e	L. Q. 25*m.* p. 7. m.	7	3	22
13	f	Edwardus. Quind. M.	7	5	23
14	g		7	7	24
15	A	18. Sund. aft. Trin.	7	9	25
16	b		7	11	26
17	c	Etheldred. Faſt.	7	13	27
18	d	S. Luke.	7	15	28
19	e	N. m. 17*m.* p. 4. m.	7	17	29
20	f	Tres Mich. *Cam.* Mag	7	19	30
21	g	[na Congreg.	7	21	31
22	A	19. Sund. aft. Trin.	7	23	1 *No.*
23	b	*Term begins.*	7	25	2
24	c		7	26	3
25	d	1*ſt* Q. 14*m.* p. 9. aft.	7	28	4
26	e		7	29	5
27	f	Menſ. Mich.	7	31	6
28	g		7	33	7
29	A	20. Sund. aft. Trin.	7	35	8
30	b		7	36	9
31	c		7	37	10

11
12
13
14
15 Feaſt of Tabernacles.
16 2*d* Day.
S. 17 Sabb. in the Feaſt. The *Ark* reſted on
18 4*th* Day. [mount *Ararat*.
19 5*th* Day.
20 6*th* Day.
21 Hoſanna the great.
22 The day of a Holy Aſſembly.
23 Mirth of Law. Leſſ. *Deut*. 33. 10 *Gen*. 1.
S. 24 Leſſ. *Gen*. 1. to 6. 8. Sab. *In Princ pio*.
25
26
27
28
29
30 N. m. Hheſvan.
S. 1 N. m. Hheſvan. Leſſ. *Gen*. 6. 8. to 12.
2
3
4
5
6 Faſt for *Zedekia*'s Eyes being put
7 [out.
S. 8 Leſſ. *Gen*. 12. to 18.
9
10
11

NOVEMBER hath xxx days.					New Style.
1	d	All Saints.	7	39	11
2	e	All Souls. F.m.26*m*.p.	7	41	12
3	f	Craſt. Anim. (9. aft.	7	43	13
4	g	*Vice-Ch.* of Camb. *Elect.*	7	45	14
5	A	21. S. Trin. *Powder-Tr.*	7	46	15
6	b	Leonard.	7	47	16
7	c		7	48	17
8	d		7	50	18
9	e	Theodorus.	7	51	19
10	f	L. Q. 27*m*. p.10.aft.	7	53	20
11	g	S. Martin. B. C.	7	54	21
12	A	22 S. Trin. Craſt. M.	7	55	22
13	b	Brice.	7	57	23
14	c		7	59	24
15	d	Machut.	8	0	25
16	e		8	1	26
17	f	Hugh B. L. N.m. 9*m*.	8	2	27
18	g	[p. 2. aft.	8	3	28
19	A	23. S. Tr. Oct. M. *Eliz.*	8	4	1 *De*
20	b	Edmund K. Mart.	8	5	2
21	c		8	6	3
22	d	Cecilia.	8	7	4
23	e	Clement.	8	8	5
24	f	1*ſt* Q.42*m*.p.12. noon.	8	9	6
25	g	Katherina.	8	10	7
26	A	24. S. Trin. Quind.M.	8	11	8
27	b		8	11	9
28	c	*Term ends.*	8	12	10
29	d	Faſt.	8	13	
30	e	Sr. Andrew.	8	13	

12
13
14 *Jerob.* procl. a Feast in hon. of the
S.15 Leff. *Gen.* 18. to 23. [Calfs.
16
17 *Noah* entred the Ark.
18
19
20
21
S.22 Leff. *Gen.* 23. to 25. 18.
23
24
25 Feast for the Victory bef. *Samaria*
26
27 The Earth was dried aft. the deluge.
28 *Noah* offerd Sacrifice to God.
S.29 Leff. *Gen.* 25. 18. to 28. 10.
1 N. m. Kiflev.
2
3
4
5
6 *Herod* died.
S. 7 Leff. *Gen.* 28. 10. to 32. 2.
8
9
10
11
12

Decemb. hath xxxj days.					New Style.
1	f		8	14	11
2	g	F. m. 16*m.* p. 5. aft.	8	15	12
3	♑	Advent Sund.	8	16	13
4	b		8	17	14
5	c		8	18	15
6	d	Nicholas.	8	18	16
7	e		8	18	17
8	f	Concep. V. M.	8	18	18
9	g		8	18	19
10	♑	2*d* Sund. in Adv. L.Q.	8	18	20
11	b	[28*m.* p. 10 a. m.	8	18	21
12	c		8	18	22
13	d	Lucia.	8	18	23
14	e		8	18	24
15	f		8	18	25
16	g	O *Sapientia.* N. m. 17*m* p.	8	18	26
17	♑	3*d* Sund. Adv. [11. aft.	8	18	27
18	b	*Oxf. & Camb. Term ends*	8	18	28
19	c		8	17	29
20	d	Ember-Week. Fast.	8	17	30
21	e	S. Thomas.	8	17	31
22	f		8	17	1 *Ja.*
23	g		8	17	2
24	♑	4. Sund. Adv. 1*st* Q. 3*m*	8	16	3
25	b	Christm-day. [p. 8. m.	8	15	4
26	c	S. Stephen.	8	14	5
27	d	S. John Ev.	8	14	6
28	e	Innocents.	8	13	7
29	f		8	12	8
30	g		8	10	9
31	♑	Sylvester. B.	8	9	10

13
S. 14 Leſſ. *Gen.* 32. 2. to 37.
15 *Antioch.* brought an Image into the
16 } Temple and ordered Sacri-
17 } fice to be offered to it.
18
19
20
S. 21 Leſſ. *Gen.* 37. to 44. Day of Mount
22 [*Gerizim.*
23
24
25 Dedic. of Temp. by the *Macrab.*
26
27
S. 28 Leſſ. *Gen.* 41. to 44. 18.
29 *Jehoyakim* burnt the Roll writ by
30 N. m. Tebet. [*Jeremia.*
1 N. m. Tebet.
2
3
4
S. 5 Leſſ. *Gen.* 44. 18. to 47. 28.
6
7
8 Faſt for the Tranſlation of the Law
9 [in Greek.
10 Faſt for the firſt ſiege of *Jeruſalem.*
11
S. 12 Leſſ. *Gen.* 47. 28. to *Exod.* 1.
13

1	*Kal.*	Jani test. & Juno. sacrif. Jovi &
2	iv	Dies ater. [Æscul. in Inf. Tyb.
3	iii	Ciceronis natal. Cancer occidit.
4	*Prid.*	Votum pro salute Principis.
5	*Nonæ*	Lyra oritur.
6	viii	
7	vii	
8	vi	Sacrificium Jani.
9	v	Agonalia. Delphinus oritur.
10	iv	Media hyems.
11	iii	Carment. Juturnæ ædes dicat. in
12	*Prid.*	Compitalia Jovi. [camp. Mart.
13	*Idus*	Jovi Statori. Oct. August. dict.
14	xix	
15	xviii	Carm. alt. Porr. & post Vertæ.
16	xvii	Concord. Temp. à Camillo pos.
17	xvi	Sol in Aquario. Palat. Ludi.
18	xv	
19	xiv	
20	xiii	
21	xii	
22	xi	
23	x	Lyra occidit.
24	ix	Sementinæ Feriæ.
25	viii	
26	vii	
27	vi	Castori & Polluci Temp. dicat.
28	v	
29	iv	Equiria in campo Martio.
30	iii	Paci.
31	*Prid.*	Diis Penatibus.

1	*Kal.*	Juno Sosp. Temp. dic. Jovi facr.
2	iv	Lyra & medius Leo occidunt.
3	iii	Delphinus occidit.
4	*Prid.*	Ludi Gothici.
5	*Non.*	Auguſtus dict. Pater Patriæ. A-
6	viii	quarius oritur.
7	vii	
8	vi	
9	v	Veris initium.
10	iv	
11	iii	Arctophylax oritur.
12	*Prid.*	
13	*Idus*	Fauni Feſt. & Jovi. Fab. cædes.
14	xvi	Corv. Crater, & Anguis oriuntur.
15	xv	Lupercalia.
16	xiv	Sol in Piſcibus.
17	xiii	
18	xii	Quirin. Forn. Diis manib. facr.
19	xi	Chariſtia. [feral. & Deæ mutæ
20	x	
21	ix	Terminalia.
22	viii	
23	vii	Regifugium.
24	vi	
25	v	
26	iv	
27	iii	Equiria in campo Martio.
28	*Prid.*	Tarquini ſuperati.
29		
30		

1	*Kal.*	Matronalia Junon. Lucin. Mart.
2	vi	Juvenalia natus. Ancylia.
3	v	Alterè piscibus occidit.
4	iv	
5	iii	Arctophylax occid. Vindem. orit.
6	*Prid.*	Vestæ sacr. Augusti Pont. M. fact.
7	*Nonæ*	Vejovis Temp. Pegasus oritur.
8	viii	Corona oritur.
9	vii	Veris initium.
10	vi	
11	v.	Arctophylax oritur.
12	iv	
13	iii	(obst, in mont. Cœlio.
14	*Prid.*	Equirr. alt. apud Tyb. & si aquæ
15	*Idus*	An. Peren. sacr. C. Cæs. Parricid.
16	xvii	Scorpius med. occidit.
17	xvi	Liberal. Agon. Milvius oritur.
18	xv	Sol in Ariete.
19	xiv	Quinquatria. Minervæ Natal.
20	xiii	Quinquatria.
21	xii	Quinquatria.
22	xi	Quinquatria.
23	x	Quinquatria & Tubilustrium.
24	ix	
25	viii	Hillaria. Equinoctium Vern.
26	vii	Deûm Festa.
27	vi	Matris Deûm Lavatio.
28	v	Megalesia.
29	iv	
30	iii	Jani. Concord. Salutis. Pacis.
31	*Prid.*	Dianæ Fest. in mont. Aventino.

1	Kal.	Veneri Fortunæ Virili. Sacrum.	
2	iv	Pleiades occidunt.	[occidit.
3	iii		v
4	*Prid.*		vi
5	*Nonæ*	Megalesia.	iii
6	viii	Fortunæ pub. Dianæ natalis.	
7	vii	Natalis Apollinis. Socrat. Plat.	
8	vi	Ludi ob Victor. Cæs.	Libra &
9	v	Cereal. Lud. Circens.	[Orion oc.
10	iv		iv
11	iii		v
12	*Prid.*	Magna Mater Romam adducta.	
13	*Idus.*	Jovi Victori, & Libertati.	
14	xviii		
15	xvii	Fordicidia.	
16	xvi	Augustus Imperat. Salutat.	Hyades
17	xv		[des occid.
18	xiv	Equir. in Circo max. & Vulp.	
19	xiii	Sol in Tauro	[combust.
20	xii		
21	xi	Palilia. Agonalia. Romæ natal.	
22	x		
23	ix	Vinalia Jovi & Veneri	
24	viii	Illii destructio.	
25	vii	Robigalia. med. Ver.	Aries oc.
26	vi		[Canis oritur.
27	v		iv
28	iv	Floralia.	v
29	iii		vi
30	*Prid.*	Vestæ Palatinæ.	iii

1	*Kal.*	Bonæ Deæ Laræ posita.
2	vi	Hyades oriuntur. Capella orit.
3	v	Centaurus oritur.
4	iv	Ludi maximi per dies Sex.
5	iii	Lyra oritur.
6	*Prid.*	Scorpius medius occidit.
7	*Nonæ*	
8	*viii*	
9	*vii*	Lemuria.
10	vi	
11	v	Orion occidit.
12	iv	Martis Bituloris fact.
13	iii	Pleiades oriuntur. Festa finit.
14	*Prid.*	Taurus oritur.
15	*Idus.*	Mercurii natali. Mercator. Fest.
16	*xvii*	
17	*xvi*	
18	*xv*	
19	*xiv*	Sol in Geminis.
20	xiii	
21	xii	Agonalia Vejovi. Canis oritur.
22	xi	Vulcanalia. Tubilustrium.
23	x	
24	ix	
25	viii	Aquila oritur.
26	vii	Regifug. alt. Arcophil. occid.
27	vi	Fortunæ pub. Hyades oriunt.
28	v	
29	iv	
30	iii	
31	*Prid.*	

1	*Kal.*	Fabar. Kal. Mart. Campæ Deæ.
2	iv	Hyad. oriunt. [Jun. Aquila or
3	iii	
4	*Prid.*	Herc. ædes in circ. Bellon. sacr.
5	*Nonæ*	Sponsoris Jovis. Fidii Templ.
6	viii	Vestæ Templum.
7	vii	Lud. Piscar. in C. Mart. Ment.
8	vi	[Temp. Ar.tophyl. oc.
9	v	Vest. Asini coron. Ara Jov. Pist.
10	iv	Matralia. Delphinus oritur.
11	iii	Fort. Fortunæ. Concord. ædes.
12	*Prid.*	Matris Maturæ.
13	*Idus*	Jovis Invicti. Quinq. minusc.
14	xviii	
15	xvii	Hyades oriuntur.
16	xvi	Orion oritur.
17	xv	Æqui & Volsci à Posthum. fug.
18	xiv	Palladis Festum.
19	xiii	Minerv. in Avent. Sol in Canc.
20	xii	Summanalia. Ophiuchus orit.
21	xi	
22	x	
23	ix	Flaminius Vict. à Pœnis.
24	viii	Fortis Fortunæ.
25	vii	Naves Coron. conviv. per Tyb.
26	vi	Solstitium. [ducebant.
27	v	Jovis Statoris & Laris.
28	iv	Quirini Temp. in colle Quirin.
29	iii	
30	*Prid.*	Hercul. & musar. Populi fug.

1	Kal.	Migratio in alien. sed. conduct.
2	vi	
3	v	
4	iv	
5	iii	Populi fugium.
6	*Prid.*	Capitolium incens. sub Sylla.
7	Nonæ	Juno. Caprotinæ. Ancill. Fest.
8	viii	Romulus dispar.
9	vii	
10	vi	
11	v	Ludi Apollinares.
12	iv	Julii Cæsaris Natalis.
13	iii	
14	*Prid.*	Fortunæ Muliebri Temp. dicat.
15	*Idus*	Castoris & Pollucis Festum.
16	xvii	
17	xvi	
18	xv	
19	xiv	
20	xiii	
21	xii	
22	xi	
23	x	Opigenæ Deæ sacrum.
24	ix	Cœnæ Pontificalis celebritas.
25	viii	
26	vii	
27	vi	
28	v	
29	iv	
30	iii	
31	*Prid.*	

Kal. Rom. Antiquæ

1	*Kal.*	Spei fest. ad forum olitorium.
2	iv.	Matris Templum.
3	iii.	Feriæ ob victam a Cæsare Hisp. citeriorem.
4	*Prid.*	
5	*Nonæ*	Salutis Fest. in colle Quirin.
6	viii	
7	vii	
8	vi	Solis Indigetis Fest.
9	v	
10	iv	Aræ. Opis & Cereris Fest.
11	iii	
12	*Prid.*	Lignapesia. Herc. mag. cast. fest.
13	*Idus.*	Dianæ. Fest. Servor. & Ancill.
14	xix	
15	xviii	
16	xvii	
17	xvi	Portunalia ad Pont. Æmil. Jano.
18	xv	
19	xiv	Caussualia. Sabinarum raptus.
20	xiii	Vinalia altera.
21	xii	Vinalia Rustica. Venator. Fest.
22	xi	
23	x	Vulcanalia.
24	ix	
25	viii	Opis Consivæ Fest.
26	vii	
27	vi	Furinalia. Vulturnalia.
28	v	
29	iv	
30	iii	
31	*Prid.*	

1	*Kal.*	Volcani tut. Sept. Nept. feriæ.
2	iv	Augusti. Victor. Navalis.
3	iii	Dionysia. Seu Vindemia.
4	*Prid.*	
5	*Nonæ*	
6	viii	Erebo.
7	vii	
8	vi	Hierosolyma à Tit. Vesp. capta.
9	v	
10	iv.	
11	iii	
12	*Prid.*	
13	*Idus*	Jovi capitolii dedic. Prætor
14	xviii	[clavum pangit.
15	xvii	Ludi Rom. sive mag. per 4 dies
16	xvi	
17	xv	
18	xiv	
19	xiii	
20	xii	Romuli natalis. Plut.
21	xi	
22	x	Virgilii mors.
23	ix	Natalis Augusti. Suet.
24	viii	
25	vii	Veneri. Saturno. Maniæ.
26	vi	
27	v	Fortunæ Reduci.
28	iv	
29	iii	
30	*Prid.*	Meditrinalia. Epulum. Minerv.
		[Vet. Kal. Pomp. natal.

1	*Kal*	Martis tutela October.
2	vi	
3	v	
4	iv	Munus Cereris paret. Fest.
5	iii	Alemanici Ludi.
6	*Prid.*	
7	*Nonæ*	
8	viii	Pyanepsia Apollini.
9	vii	
10	vi	Oschophoria. Ramalia. Plut.
11	v	
12	iv	Augustalia. Fontinalia.
13	iii	Fontinalia.
14	*Prid*	
15	*Idus*	Mercurio Mercat. fact. Mart.
16	xvii	Octob. equus Immolatur Fest.
17	xvi	[Virg. Natalis.
18	xv	Jovi Liberatori.
19	xiv	Armilustrium.
20	xiii	
21	xii	
22	xi	
23	x	Hoc mense Libero sacr. fiebat.
24	ix	[Vet. Kal.
25	viii	Vertumni feriæ etiá hoc mense.
26	vii	Sarmatici Ludi. [Var.
27	vi	Victoriæ.
28	v	
29	iv	
30	iii	
31	*Prid.*	

1	*Kal.*	Dianæ ture la. hic mensis.
2	iv	
3	iii	
4	*Prid*	Jovis Epulum hoc mense.
5	*Nonæ*	Neptunalia
6	viii	
7	vii	Cereris mundus patet
8	vi	
9	v	
10	iv	
11	iii	Maria clauduntur usq; ad vii *Id.*
12	*Prid.*	[Mart.
13	*Idus*	Pithœgia. Lectisternia.
14	xviii	
15	xvii	Ludi Pleb. in circo per hos dies.
16	xvi	Ludi Plebei.
17	xv	
18	xiv	
19	xiii	Cœna Pontificum in honorem
20	xii	[Magnæ Matris
21	xi	
22	x	Plutoni & Proserpinæ.
23	ix	
24	viii	Brumalia.
25	vii	Sàmatici Ludi.
26	vi	
27	v	Inferiæ Gallis defossis & Græ-
28	iv	[cis in Foro Boario. Plut.
29	iii	
30	*Prid.*	

1	*Kal.*	Fortunæ muliebris Fest.
2	iv	
3	iii	Neptuno & Minervæ.
4	*Pridie*	
5	*Nonæ*	Faunalia. Porph.
6	viii	
7	vii	
8	vi	Junoni Jugali sive Zygiæ.
9	v	
10	iv	Agonalia.
11	iii	Alcyonij dies. Septimontia.
12	*Pridie*	Equiria.
13	*Idus*	
14	xix	
15	xviii	
16	xvii	
17	xvi	Saturnalia per Septem dies.
18	xv	
19	xiv	Opalia. Var.
20	xiii	Sigillaria. Macr.
21	xii	Angeron. Herc. & Cer. de mulc.
22	xi	Feriæ Larib. dic Compitalia.
23	x	Feriæ Jovis. Laurentinal. Plut.
24	ix	Juvenalis dies. Suet. Juven. Lud.
25	viii	
26	vii	
27	vi	
28	v	Hic mensis Saturno sacer. Macr.
29	iv	Vestæ vero tutela. Kal. Vet.
30	iii	
31	*Prid.*	

The Eclipses.

THere will happen Four *Eclipses* this year, *viz.* Two of the Sun and Two of the Moon. The First will be a great Eclipse of the Moon on the Twelfth day of *January* about Four of the Clock in the Morning, in the beginning of *Leo*, it will be a visible and total Eclipse and worth the Industrious Astronomers Observation.

The Second will be a great Eclipse of the Sun on the 23*d* of *June* a little after Noon, in the beginning of the Tropical Sign *Cancer*, it will be near as big as that which happened *March* the 29*th*, 1652. and visible to us also.

The Third will be a great Eclipse of the Moon *July* the 7*th*, near Ten in the Morning, in 25 degrees of *Cancer*, but invisible to us.

The Last will be an Eclipse of the Sun *October* 16. about Midnight, in six degrees of *Capricorn*, it will be a great Eclipse, and visible to our *Antipodes*.

His Grace, the Duke *of* Ormond *Chancellor of the University of* Oxford.

1. UNiversity College, Founded by *Alfred* King of the *West-Saxons*, in the year 872. It hath 12 Fellows, besides other Students. Dr. *Charlett* Master.

2. *Baliol College*, Founded by *John Baliol* and *Devergilla* his Wife, Parents of *John Baliol* King of *Scots* 1262. It hath 12 Fellows *&c.* Dr. *Maunder* Master.

3 *Merton Coll.* Founded by *Walter de Merton* Lord High Chancellor of *Engl.* and Bish. of *Rochester*, 1274. hath 19 Fellows, 14 Schol. *&c.* Sr. *Tho. Clayton* Warden.

4. *Exeter Coll.* Founded by *Walt. Stapleton* Bishop of *Exeter*, 1316. It hath 23 Fellows, *&c.* Dr. *Bury* Rector.

5. *Oriel Coll.* Founded by King *Edw.* 2d, 1337. It hath 18 Fellows, 12 Schollars, *&c.* Dr. *Reyse* Provost.

6. *Queens Coll.* Founded by *Rob. Eglesfield* B. D. 1340. hath 15 Fell. besides other Stud. of the Foundation. Dr. *Halton* Provost.

7. *New Coll.* Founded by *William* of *Wickham* Bishop of *Winchester* and Lord High Chancellor of *Engl.* 1375. hath 70 Fellows, 10 Chaplins, 3 Clerks, 16 Choristers, *&c.* Dr. *Beeston*, Warden.

8. *Lincoln College*, Founded by *Richard Flemming* Bishop of *Lincoln*, 1420. It hath 15 Fellows, *&c.* Dr. *Adams*, Rector

9. *All-Souls Coll.* Founded by *Henry Chicheley* Arch-Bishop of *Canterbury*, 1437. It hath 40 Fellows, besides Chaplins, Clerks and other Servants of the Foundation. The Honourable Mr. *Finch*, Warden.

10. *Magd. Coll.* Founded by *William Wainflet* Bish. of *Winchest.* and L. High-Chancell. of *Engl.* 1459. hath 40 Fellows 30 Schollars, besides Chapl. Clerks, Choristers, and Servants. Dr. *Hough* L. Bish. of *Oxford.* Presid.

11. *Brasen-nose Coll.* Founded by *William Smith* B. of *Linc.* and *Rich. Sutton* Esq; 1515. hath 20 Fellows, besides Scholars and Students of the Foundation. Dr. *Meare* Princip.

12. *Corpus Christi Coll.* Founded by *Rich. Fox* Bish. of *Winchest.* and L. Pr. Seal, 1516. hath 20 Fellows, 20 Scholars, with Chaplins, Clerks *&c.* Dr. *Turner*, President.

13. *Christ-Church Coll.* Founded by King *Henry* the 8th, 1546. hath 8 Canons, 100 Students, beside Chaplins, *&c.* Dr. *Aldrich* Dean and Vice-Chancellor.

14. *Trin Coll.* Founded by *Sr. Thomas Pope*, 1555. hath 12 Fellows, 12 Scholars, and other Students. Dr. *Bathurst*, President.

15. *St. John's Coll.* Founded by *Sr. Thomas White* Merchant-Taylor of *London*, 1557. It hath 50 Fellows, *&c.* Dr. *Levins*, Reg. Prof. of Greek, President.

16.

16. *Jesus Coll.* Founded by Queen *Elizabeth*, 1572. hath 16 Fellows, 16 Scholars and other students, Dr. *Edwards*, Principal.

17. *Wadham Coll.* Founded by *Nicholas Wadham* and *Dorothy* his Wife, 1613. hath 15 Fellows, 15 Scholars, &c. Dr. *Dunster* Warden.

18. *Pembr. Coll.* Founded by *Thomas Teisdale* Esq; and *Rich. Wightwick* B. D. 1620. hath 15 Fellows, 11 Scholars, &c. Dr. *Hall* L. Bishop of *Bristol*, Master.

HALLS.

1. *Glocester Hall*, now appointed for a College, was Founded by the Founder of *St. Johns Coll.* Dr. *Woodroof*, Governour.

2. *Edmund Hall*, Founded by *St. Edmund* Arch-Bish. of *Canterb.* Dr. *Mill*, Principal.

3. *St. Alban Hall*, Founded by the Abbot of *St. Albans*, Dr. *Bouchier*, Reg. Prof. of the Civil Law, Principal.

4. *Hart Hall*, Founded by the Founder of *Exeter Coll.* Mr. *Thornton* Principal.

5. *New-Inn Hall*, Founded by the Founder of *New Coll.* Dr. *Bayly*, Principal.

6. *St. Mary Hall*, Founded by the Founder of *Oriel Coll.* Mr. *Wyat*, Principal.

7. *Magd. Hall*, Founded by the Founder of *Magd. Coll.* Dr. *Lever*, Principal

His Grace, The Duke *of* Somerset, *Chancellor of the University of* Cambridge.

ST. *Peters Coll.* was Founded by *Hugo de Balsham* Prior of *Ely*, in the year 1256. there are in it 22 Fellows, besides Scholars, *&c.* Dr. *Beaumont* Master and Reg. Prof. of Divinity.

2. *Clare Hall*, was Founded by *Richard Badew* 1326. and afterwards Rebuilt by *Elizabeth*, Grand-child to *Edward* the First, second Daughter and Co-heir of *Gilbert* Earl of *Clare*; there are in it 18 Fellows *&c.* Dr. *Blyth* Master.

3. *Pembroke Hall*, was Founded in the year 1343. by *Mary de St. Paul* Countess of *Pembroke*, the number of Fellows in it are uncertain, Dr. *Coga* Master.

4. *Corpus Christi* or *Bennet Coll.* was Founded by *Henry* of *Monmouth*, sir-named *Torto Collo*, 1351. there are 12 Fellows *&c.* Dr. *Spencer* Master and Dean of *Ely*.

5. *Trinity Hall*, Founded by *William Bateman* Bishop of *Norwitch* 1350. hath 12 Fellows, 14 Scholars, *&c.* Dr. *Oxenden* Master and Vice-Chancellor.

6. *Gonvill* and *Caius Coll.* was Founded in the year 1348. by *Edmond de Gonvill*, and afterwards in 1557. *John Caius* was made

made a Co-founder, it hath 26 Fellows beſides Scholars, *&c.* Dr. *Brady*, Maſter.

7. *Kings Coll.* was Founded 1441 by *Henry* the 6*th.* It hath 70 Fellows and Scholars, Dr. *Rodrick* Provoſt.

8 *Queens Coll.* was Founded in the year 1448. by *Margaret Andegavenſis* daughter of *Reiner* Duke of *Anjou*; there are 19 Fellows, 17 Scholars, *&c.* Dr. *James* Preſident.

9. *Katharine Hall*, was Founded 1475. hath 6 Fellows, *&c.* Dr. *Echard* Maſter.

10. *Jeſus Coll.* was Founded in the year 1426. by *John Alcock* LL.D. Biſh. of *Ely*, there are in it 16 Fellows beſides Scholars *&c.* Dr. *Saywell* Maſter.

11. *Chriſt-Coll.* Founded by *Marget* Counteſs of *Richmond* and *Derby*, 1505. there are in it 13 Fellows *&c.* Dr. *Covel* Maſter.

12. *St. Johns Coll.* was Founded by *Marg.* Counteſs of *Richmond* and *Derby*, Mother of King *Henry* 7*th.* hath 52 Fellows, 92 Scholars, *&c.* Dr. *Gower*, Marg. Prof. Maſter.

13. *Magdalen Coll.* was Founded in 1519. by *Edward Stafford*, the laſt Duke of *Buckingham* of that name; there are in it 15 Fellows *&c.* Dr. *Quadring*, Maſter.

14. *Trinity Coll.* was founded in the year 1546. by King *Henry* the 8*th.* there are in it 60 Fellows, 4 Conducts, beſides Scholars, *&c.* The Hon. Dr. *Montague* Maſter.

15. *Emanuel Coll.* was Founded 1584. by

Sr. Walt. Mildmay Chancellor of the Exchequ; and encreased by Queen *Elizabeth* and other Benefactors; there is 14 Fellows *&c.* Dr. *Balderston* Master.

16. *Sidney Sussex-Coll.* was Founded in the year 1598. by *Frances Sidney* Countess of *Sussex*, It hath 13 Fellows, *&c.* Dr. *Johnson* Master.

THE *Solar* Year is divided into four Quarters, each of which we call *Tekupha*, that is, Revolution of time: The first of these is called *Tekuphath Nissan*, Commencing in *March*, at what time the Sun enters upon *Aries*. The Second which is *Tekuphath Tamuz*, falls out in *June*, when the Sun goes into *Cancer*. The Third which is *Tekuphath Tisry*, begins in *September*, when the Sun enters upon *Libra*. The last which is *Tekuphath Tebeth*, falls in *December*, at what time the Sun goes into *Capricorn*: The first *Tekupha* makes the *Vernal Equinox*. The second, the *Summer Solstice*. The third, the *Autumnal Equinox*. And the last, the *Winter Solstice*.

A Brief Equation *of the* Jewish & English *Coyns, Weights and Measures.*

ARtaba or Adraba Rabinicum, the same with Letech, a Vessel containing 4 Bushels and one Gallon.

Assaron, a Vessel which contained almost 7 Wine Pints. *viz.* 6 $\frac{868}{1000}$ pints.

Aureus Hebreor. sacr. in Silver valued 18*d.* the same with half a Shekel.

Aureus Hebr. sacr. in Gold valued at 18*s.* 3*d.*

Batus, a measure of Liquids, contained almost 61 pints, *viz.* 60 $\frac{86}{100}$.

Beka, or Didrachmum Mosaicum, or half a Shekel; The Annual Offering to the Lord, *Exod* 30. 13.

Betsa, Weighed 200 grains, the sixth part of a Logus.

Beth sea. so much ground as was sown with a Hebrew Bushel, or Satum, containing 2500 square Cubits; and so the *Area* of the Temple of *Jerusalem* being equal to Two Beth-seas, wanted 216 square

ſquare Cubits of a ſquare Mile.

Beth Roba, Contained 105 ſquare Cubits.

Beth Kabus, Contains 416 ſqu. Cubits.

Beth Lethechus, Contains 37500 ſqu. Cubits.

Bohen, or a Thumb, one Inch, or Thre Barley-Corns.

Cabus, contains 3 Wine Pints and a third part.

Calipha, a meaſure containing 16 drams the ſame with Netila.

Cartabus, contains one dram and one ſcruple, *Troy*.

Chomerus, contains 8 Bushels and one Peck.

Corus, contains 8 Bushels of Wheat and one Peck.

Cubitus communis, equal to half a yard.

Cubitus ſacer, equal to a yard. compare 1 *King*. 7. 15. with 2 *Chron*. 3. 15.

Denarius Talmud equal to 9 *d*.

Denarius communis, equal to 7 *d*. *ob*.

Denarius ſacer, 1 *s*. 3 *d*.

Epha, one of the dry meaſures, a Cubical Foot in dimenſion contains 3 pecks, one Gallon and 3 Pints.

Garabus, contains Two Wine Gallons and an half.

Gera, one 20*th* part of an old Sheckle a little more than 1 *d*. *ob*.

Granum

Granum Rabb. two Thirds of an *English* Barley Corn.

Hinnus, contained ſomewhat more than Ten pints.

Iter Sabbaticum, or a Sabbaths Journey, 2 Jewish Mile, 2000 Cubits or 3000 Foot.

Libra Rabbin. 11 ounces *Troy*.

Logus, equal to half a pint.

Logi Octans, equal to 4 Inches and almoſt a half *viz*. $4\frac{4}{10}$.

Mea, Obulus, weighed 12 Grains.

Mikve, or Balneus Hebr. Contained 101 Wine Gallons and 3 Pints.

Mina or Mane Hebr. in Silver weighed 3 pound *Troy*, valued at 9 *l*. ſterl.

Mina Talmud, 13 ounces and 3 quarters *Troy*, valued at 3 *l*. 8 *s*. 9 *d*. ſterl.

Modius Hebr. or Satum 2 Wine Gallons, 2 Quarts and one Pint.

Netila, contained 16 drachms.

Omer, contains almoſt 7 Wine Pints, *viz*. $6\frac{864}{1000}$.

Pes Hebr. 12 Inches.

Palmus Communis, 3 Inches.

Palmus Major, 9 Inches.

Paralanga Jud. 8000 Cubits.

Paſſus Jud. 5 Foot.

Pondium Talmud, 24 ounces *Troy* and 2 drachms.

Pruta Rabbin weighed a little more than a quarter of a drachm.

Qua-

Quadrans Assis Rabbin, a Grain and an half.
Quadrans sicli Hebr. valued at 9 *d.*
Regia Talm. valued at 2 *s.* 3 farthings.
Ris Talmud, 125 paces, or the 8*th* part of an *English* mile.
Rota or Quadrans Kabi contains *Troy* 9 ounces and an half of Wheat.
Satum Heb. contains 2 Wine Gallons and a Pint.
Sheckle Habr. sacr. equal to 3 *s.*
Sheckle com. or Sela Talm. value 2 *s.* 6 *d.*
Semilogus, a Vessel of 21 Cub. Inch. & half.
Sephel Heb. contains of Wheat almost 29 pound *Troy.*
Sicli Triens, almost 10 *d. viz.* the 6*th* part of an Ounce.
Talentum Hebr. Sacr. Value of silver 450 pound sterl. of Gold 5400.
Talentum Commun. of silver, 370 *l.* sterl. of Gold 4500 *l.* sterl.
Terræ Ambitus 25036 miles or commonly 21600.
Tarkaba, contains 5 quarts of Wine.

This Table of Equations is as exact as the Subject matter is capable of, Except it had been reduced into Decimals, which if so, had been more tedious and less useful.

A Chronological Summary of several remarkable Passages relating to our Nation of the Jews, *since the Creation.*

THE Creation of the World	5453
Noah's Flood	3797
The Confusion of Languages	3457
The Birth of Abraham	3505
The Birth of Isaac	3405
The Birth of Jacob	3345
Israel went down into Egypt	3215
The Birth of Moses	3085
Israel coming out of Egypt, and promulgation of the Law by Moses	3005
Israel entred into the Land of Promise	2965
David began his Reign	2567
The building of the first Temple	2525
The Revolt of the Ten Tribes under Jeroboam	2497
The Ten Tribes were carried Captive by Salmaneser	2249
The Destruction of the first Temple.	2115
The great deliverance under Mordechai and Esther	2047

The

The building of the second Temple	2045
The New Æra from Alexander Magnus	2005
The Reign of the Maccabees	1832
Herod began to Reign	1728
The Christians Æra began	1693
The Destruction of the second Temple	1625
The Mishna was Composed	1542
The supputation of the Kalendar settled by Hillel Hannasy.	1354
The Talmud Jerusolomitan was composed	1205
The Babilonish Talmud was composed	1185
Maymonides composed his great Work	518
Our Banishment out of France	297
Our Banishment out of Spain	201
Our Banishment out of Portugal	193

A SHORT ACCOUNT OF THE SCHOOLS Amongst the HEBREWS.

THE neceſſity as well as uſefulneſs of Schools for the Inſtruction and Education of Youth, is ſo apparently manifeſt, that, in the Opinion of our Doctors, mankind could ſcarcely ſubſiſt without them; becauſe, otherwiſe men could neither preſerve the dignity of their nature as reaſonable creatures, nor have any thing but their outward ſhape, to diſtinguiſh them from Brutes, as being deſtitute of thoſe Accomplishments of the mind, which principally conduce to that end: Which accomplishments proceed originally from God Almighty the Author and ſupream Giver of all Excellencies whatſoever

loever: and can be preſerved by no other ordinary means than by being conveyed from one to another in a ſettled method of inſtruction, which is the general deſign of the inſtitution of Schools. Hence we find that our firſt Parent was endowed with an extraordinary meaſure of knowledge by the bountiful inſpiration of his maker, whereby he was enabled to give names to all creatures agreably to their reſpective natures; and which we may juſtly preſume he took all poſſible care, at leaſt as far as was neceſſary, to tranſmit to his poſterity. And tho it could not be ſupported in all the Advantages with which it had been delivered, yet did it more or leſs appear in all the ſucceeding generations, and diffus'd it ſelf proportionably to the increaſe and propagation of mankind; and ſo gave conſtant Birth to New Schools. *Cain* indeed applyed himſelf chiefly to the invention of Mechanical Arts, and his ſordid covetous temper diveſted him from more ingenious Studies; however this did not hinder him from communicating ſome uſeful pieces of knowledge to the World. But his younger Brother *Seth*, as he differed from him very much in principle, ſo he betook himſelf to different purſuits: He inſtructed his poſterity in vertuous practiſes; and encouraged them by his own example: He was

skilled

skilled in Aſtronomy, and taught his Children the ſecret of acquiring a reputation in that Science, That he erected Two noble Pillars for the preſervation of that knowledge which he hath arrived to, which ſhould ſtand the ſhock of an univerſal Deluge, as well as Conflagration, foretold to him by his Father *Adam*, is ſo well known to the Learned, that I ſhall forbear to mention it here, Nor ſhall we need to aſſert, that this deſign had the deſired ſucceſs, tho *Joſephus* is poſitive, that one of them was extant in his time. However, this we may ſay, that Learning was propagated in *Seth's* poſterity, and was preſerved in the perſon of *Noah* and his Family, in the time of the univerſal Deluge.

And here a new World begins, with which we ſhall find, that Learning kept pace and ſpread it ſelf amongſt the poſterity of *Sem*, who is generally believed to have formed the firſt regular School, and to have ſet up ſome ſpecial places for the profeſſion and propagation of Learning.

To this purpoſe 'tis obſervable; that, whereas *Noah* in bleſſing his Son *Japhet*, ſays that he ſhall dwell in the tents of *Sem*, ſeveral Expoſitors underſtand this of the *Schools of Sem*; which were alſo famous in the days of *Rebecca*. For whereas 'tis ſaid, that ſhe, when the Children ſtruggled within her,

went to enquire of the Lord, the *Chaldee-Paraphraſe* expounds it, *She went to the Schools of Sem the Great.*

Theſe Schools were afterward continued and ſupported by *Heber* (a man ſo conſiderable, that the *Hebrews* took their name from him) as we are informed by that aſſertion of our Doctors, *viz. that* Jacob *ſtudied in the Schools of* Sem *and* Heber; and by conſequence were ſtanding in the time of the Patriarch *Abraham*, whoſe great Abilities and Proficiency in Learning we are lead next to conſider. Concerning him, 'tis obſervable, that notwithſtanding all the diſadvantages of Birth and Education, yet he raiſed himſelf to a wonderful eminency in all parts of uſeful, (particularly divine) Knowledge. He shook off the prejudices of Education, and fully diſcovered the ſottiſhneſs of that Idolatry and Superſtition which had overſpread his native Country, and by a great ſagacity promoted by his contemplation of the Heavenly Bodies, and the wonderful harmony of the Works of the Creation in general, aſſiſted with the ſingular bleſſing of Heaven, he came up to the knowledge of the great Creator; forſook his Country and abominable Religion, and became a zealous promoter of the Worſhip and Service of the true God, which he not only faithfully profeſſed and adhered to, but

but endeavoured by publick Preaching to inſtruct others in. In which glorious deſign, we are aſſured he met with good ſucceſs. For whereas 'tis ſaid, that he removed the Souls that he had gotten, the *Chaldee Paraphraſe* interprets this *Of the Souls that he had ſubdued to the Law of his God*; and other Expoſitors, *of the Souls which he had proſelited and converted to his perſwaſion.* An interpretation ſo much the more probable, for that we may obſerve how God ſaies of him, I know that he will command his Children, and his Houshold after him, and they shall keep the way of the Lord. Which we shall take for granted was accordingly done, tho little mention be made thereof in Scripture, and we can only argue from remote probabilities as where it is ſaid, that *Jacob* journeyed to *Succoth*, and built him an *houſe*, that is, as *Philo* renders it, *an Houſe and Tents to the Lord*; in the *Chaldee, an Houſe of Learning*; as alſo where it is ſaid of *Joſeph*, that he taught *Pharaoh's* Senators Wiſdom, that is, imparted Knowledge to them: This I ſay, we shall take for granted was accordingly done by the poſterity of *Abraham*, till the times of *Moſes*, even during the Captivity in *Egypt*, tho with leſs advantage, becauſe with leſs freedom than afterwards. For when it had pleaſed God by the miniſtry of *Moſes* to

work out their deliverance from the house of Bondage, he gave them Laws and Ordinances by the hands of the said *Moses* to be communicated orderly to *Aaron*, and by him to the Elders, and lastly to all the People of Israel, with a particular and express command, to teach their Children the same. That therefore they might be the better enabled to comport with this Command, divers Schools were erected and cultivated in after times with so great Zeal, that no considerable number of our Nation settled at any time or place into a standing community without appointing some publick Teachers and publick Schools: Insomnch that every particular Congregation in particular places was obliged to take care of furnishing out such a place of publick Education; and whatsoever sufficient number of them neglected this, made themselves thereupon liable to an *Anathema*. This we shall endeavour to make out, so far as our brevity will permit, by a particular enumeration of such Schools as are either expressly mentioned, or lightly hinted at in Scripture till the times of the *Babilonish Captivity*; from whence, we shall only take notice of such as were in after Ages most flourishing, insisting upon the Testimonies of Authors of unquestionable credit and reputation among us.

And

And for the better intelligence of what is ſaid, we are to obſerve, that whereas God did command Moſes to appoint and chooſe 70 of the Elders, Men of wiſdom, underſtanding, integrity, and all the qualities that enable one to judge and teach, to aſſiſt him in the Government, and inſtructing the People, he accordingly choſe and appointed them, and he being the Chief over them, conſtituted a Senat or Coſiſtory of Seventy One; which, by way of Excellence, was called the Great Conſiſtery, and of late, by that of Sanhedrim. They are the Fountain and Source of Wiſdom and Learning to the whole Nation, being inveſted with all manner of Juriſdiction in all things. They had Power to appoint and depute leſſer Conſiſtories of Twenty Three. Two of which kind were in *Hieruſalem*, the one at the door of the Court before the Temple, the other at the door of the mountain of the Temple; and one in every City throughout all Iſrael where there were 120 Housholders, who had likewiſe the power to teach and inſtruct the People in their reſpective diſtricts, and to approve of, and promote leſſer Schools, to judge and to anſwer any queſtion that might be propoſed to them, concerning the true ſence and interpretation of Scripture, and in point of more difficult reſolution, were obliged to

apply

apply themſelves to this great Conſiſtory, which was conſtantly held at *Jeruſalem*, in the paved Chamber near the Temple. This conſtitution firſt gave birth to our regular Schools, and laſted till the deſtruction of the Temple, and ſometime after.

The firſt School we ſhall take notice of (ſuppoſing always notwithſtanding that theſe places of publick education were kept up by *Joshua* and the ſucceeding Judges, till *Samuel*'s time; of which alſo we have an inſtance in *Deborah*; for whereas 'tis ſaid of her, *Judg.* 4. 5. *that she judged Iſrael under the Palm-tree of Deborah, between Ramah and Bethel*, the Doctors explain this, of her publick inſtruction of the people, as in a School) is that of *Naioth* of *Ramah*, where *Samuel* preſided, and inſtructed the people, both in matters of policy, in which reſpect he was their Judge, and in matters of Religion, as their Doctor or publick Teacher: Hence is it; that our Expoſitors by the Company of Prophets, generally underſtand, the Scholars under his charge and tuition (*vid.* 1 *Sam.* 19. *vers* 18, 19, 20.) and by the word *Naioth*, a publick School. And indeed this is very agreable to his Character, who bent his whole ſtudy, and employed his beſt endeavours toward the reſtoring of our polity, both Civil and Religious, to its primitive Luſtre, which had been long in

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a declining condition, and very much impaired: And this he happily effected.

2. The next considerable place of publick Teaching that falls under our consideration is the Colledge or School of *Jerusalem*, mentioned, in 2 *Kings* 22. 14. where we are informed, that *Josiah* upon hearing the Book of the Law, presented and read to him by *Halkiah* the Priest, and reflecting upon the manifold Corruptions of the Church and State in his time, rent his Cloaths, and sent to enquire of the Lord, that is, as it follows, sent some special messangers to *Huldah* the Prophetess who was then in the forementioned College, and in conferring with whom, they were instructed in the will of the Lord. Whether she was the supream Teacher, is not material to our purpose, this being evident that there was in her time a College or publick School in *Jerusalem*.

Afterwards, *Jehoshaphat*, moved by the same Consideration, I mean, that of the numerous Corruptions of the Church and state in his Reign, appointed not only Schools in the chief Cities, but also in all parts of his Kingdom, and dispatched some eminent men for Teachers, who should every where instruct the people in the true worship and service of God; as we learn from 2 *Chron.* 17. so that here we shall not need

need to mention particulars, where the appointment was so universal.

From the time of this good Prince, till the Babylonish Captivity, the Schools did flourish or decay accordingly as they were encouraged and supported by Good, or discountenanced by wicked Kings; and accordingly as the state did flourish in peace and tranquility, or was disturbed by Wars and Tumults. The School of the Prophets over which *Elisha* presided, was so well stocked, that we find in the 2 *Kings* 6. 1. application made to him for enlarging the buildings, which were represented to him as too straight, and which he also comply'd with, and encouraged the work by his personal assistance, even to a miracle *v.6.* And notwithstanding that the times of the Seventy years Captivity, brought our Nation under disadvantages, as to the administration of Civil matters; yet we are certainly assured, that God Almighty provided so well for his people, in those their greatest difficulties, that they were always furnished with Prophets and Teachers, whose peculiar province it was to preserve the true Worship and Religion received from their ancestors, amidst all the greatest excesses of Idolatry and Superstition; insomuch that nothing was at any time enjoyned the whole Nation by the Kings of *Babylon*

which

which clashed with their *Profession*; and some Royal Edicts were published in their favour; so that they had always the freedom of their own Laws; and in all probability the straights they were then reduced to, put them upon all necessary and useful expedients for the preservation of them. Amongst which, we may justly ranck as the principal, that care which was used for the instruction of Youth, and consequently, hence we may infer the necessity of Schools, whereby that instruction might be promoted. During the time of the Captivity in *Babylon*, *Daniel* had acquired so great a reputation for Wisdom and Learning, that he was consulted by King *Nebuchadnezzar* about that vision of his so very considerable in its event; and gave him the interpretation of it, which all the Wisemen of his Kingdom had in vain attempted to make known to the King. *Dan.* 4. And this his Reputation was mightily enhanc'd by the great Service he did *Belshazzar* in an affair of the same nature as to its consequence with the former, *Dan.* 5. Now 'tis not conceivable, how this Prophet could attain to so high a pitch of Wisdom and Knowledg without a previous instruction, nor how that could be had without some places of publick Education: and therefore hence we may conclude, that *Schools* were kept up and

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supported in those days. Afterwards when it pleased God to deliver his people out of Captivity, the *Schools* began to flourish again, in proportion to the Churches prosperity. For when *Cyrus* (according to *Isaiah's* Propheſy concerning him, in his 44*th* and 45*th* Chapters, an hundred years before this Prince was born) had published his Royal Edict for rebuilding the Temple of *Jeruſalem*, and the people of the Captivity had returned to their own land, with deſign to ſet about this work; we find that by the interpoſition of their adverſaries, whoſe ſervice was not accepted in the building, ſtop was for ſome time put to it, by a Decree of *Artaxerxes*, ſurnamed *Longimanus*. But *Darius* commonly called *Nothus*, otherwiſe the *Syrian* having reinforc'd the Decree of *Cyrus*, and this alſo being ſurthered by *Artaxerxes Mnemon*, *Ezra* undertook the pious work, and by an unwearied diligence brought it to perfection. *Ezra*, I ſay, who by ſome, is thought to be the ſame with *Malachi* the Prophet, (for whereas 'tis ſaid *Mal.* 1. 1. *The burden of the word of the Lord to Iſrael by the hand of Malachi*, the Chaldee Paraphraſe adds, *who is called* Ezra *the Scribe*;) and whoſe accompliſhments were very extraordnary. He is Characteris'd to have been a ready Scribe in the Law of *Moſes*, and was a perſon of very great abilities,

which

which qualified him to digeſt the Holy Scriptures into the order and method in which they now appear, and to add the punctations which are uſed at this day, and of no leſs integrity; for he prepared and diſpoſed his heart to ſeek the Law of his God, and to do it; and (which is moſt to our preſent purpoſe) to teach in *Iſrael* Statutes and judgments. *Ezra* 7. In his time was inſtituted the great Synagogue (conſiſting of 120 Elders) whereof he was a principal member, and which was continued till the days of *Simeon* ſurnamed the *Juſt*, who was one of this number, and the ſame who received *Alexander* the Great upon his approach to *Jeruſalem*; in the courſe of his Victories. And notwithſtanding that no *School* was afterward kept up under this Character; yet, ſeveral famous ones both in theſe and ſucceeding Ages, were all along maintained with agreable Luſtre: particularly, thoſe of *Jamne*, *Tiberias*, *Sipora*, and many more, which were all ſituated in *Judæa*, and over which, conſtantly preſided the moſt famous and learned Doctors: In which rank we may juſtly place thoſe Two eminent men *Hillel* and *Shammai*; who, tho they differed in ſome inferiour and leſs conſiderable matters, did yet both retain the neceſſary Fundamentals, and were perfectly agreed in the main. Thus Learning

flourished in *Judæa* (tho not neglected in *Babylon*) and was promoted and cultivated therein till the days of *Judas* surnamed the *Holy* who was Author of the *Mishna*. But after his decease, or as others say, a little before, Two of his principal Scholars departing from *Judæa* into *Babylon*, erected *Schools*, and drew after them the greatest part of the Doctors; tho neither is it probable that *Palestine* was ever then deficient of Learning; nor, that the Schools were quite shut up, the contrary being asserted by the Talmudists.

Now the principal Schools in *Babylon*, were those of *Nahardea*, *Sora* and *Pumbeditha*, tho I know some are of Opinion that the Foundations of the first, *viz.* that of *Nahardea* were laid by the people of the Captivity. But this we may affirm with greater certainty, that these Three Schools flourished in *Babylon*, till the year of the World 4797 as appears from the names of the Chief Rulers and Doctors residing there preserved in the Chronicles of our Nation.

About this time our Nation being dispersed all over the World, these Schools ceased. But in what part of the Earth soever a competent number met and settled into a Community (as they did whersoever they could have that advantage) still their principal care, and the first thing they did

was

was to erect Schools; many whereof, have been heretofore of Credit and Renown in divers Countries of *Europe*; *viz. Spain, Portugal, Germany*, &c. and ſeveral are at this day eſtabliſhed in the *Turkiſh* Dominions, *Barbary*, *Perſia*, and generally whereſoever they are allowed to ſettle. Of the ordering and managing of theſe Schools under their modern conſtitution, take the following account.

We have already ſaid, that whereſoever a competent number of thoſe of our Nation, were ſettled into a ſtanding Community, the firſt thing they took care of, was the erection of a publick School. Now this according to the greater or leſſer number of thoſe that were to be inſtructed, was always greater or leſſer; and was to be maintained by a publick Fund ſettled for that purpoſe. Theſe orders are kept up under the modern Conſtitution, with all poſſible exactneſs and fidelity; ſo that if any of the leſſer Towns refuſe to comply with them, the greater Cities have power to excommunicate them, and never revoke their Sentence till they have forced them to it. And indeed ſuch is the ſtrictneſs of our modern Diſcipline in the matter of Inſtruction and Education, that every Maſter of a Family, who cannot have the advantage of a publick School, is obliged to maintain a Maſter at his own

private Charges, till his Children be out of the lower Forms, and have by their proficiency in Learning qualified themselves for the higher Schools. For the due ordering of which Schools, and that they may answer the design of their Institution, in being serviceable to the publick necessities, Two of the chief men in every Synagogue, are appointed yearly about the day of Pentecost whose business it is to take care of their respective Schools. To which end they oblige themselves once every day to visit them, and to see that both Master and Scholars perform their respective duties, And for the greater encouragement of the latter, these Governours meet several days before they proceed to a new appointment, and publickly examin them, in which examination they that acquit themselves well, are publickly rewarded. The Governours are likewise to take care that the Youth in the Synagogue perform their Devotion Solemnly and regularly, and have power to correct any party offending in this kind, by suitable Punishments, tho gentle methods are generally pursued, it being thought most agreable to treat Youth with sweetness and a kind of Condescension to their weakness.

Next to the Governours, 'tis not improper to consider Masters of Schools, and what

what qualifications were requisite for their charge. Concerning them therefore we may observe, that it is required, not only that they should be persons of good parts and intellectual abilities, but likewise that they should be of known probity and integrity; that so their Life comporting with their doctrine, they might be able to instruct both by Precept and Example. Also tis requir'd that they should not use severity, nor indeed any rough methods of Correction, unless where they are altogether necessary, and that only for a terrour to others, not to gratifie their own hatred, or any other indecent passion. As to the Scholars, it is expected from, and required in them that they should be of an humble and docible disposition; that they should behave themselves with modesty and an agreable reverence to their Teachers; and be every way qualified by vertue and good manners to reap the benefits of instruction, neither following the bent of their passions, nor addicted to any vitious pursuits; the Master being obliged to fortifie their minds with honest and laudable disposition against all such impressions; And if either for want of natural sagacity or sufficient industry any one is found incapable of rising to a sufficient pitch of Learning, he is took off from his studies and obliged to betake himself to

ſome meaner employment, it being thought inconſiſtent with the honour and dignity of the Law to be handled by perſons of mean abilities. Tis a rule with us, that no Child be admitted into our publick Schools under ſix years of Age, and ſome, not before they are ſeven, a juſt and due regard being always had to the Vigour or Weakneſs of their Conſtitutions; and that after they have been accuſtomed to ſome principal Texts of the Law (as *viz. Hear O Iſrael the Lord our God is one Lord* &c.) by their Parents care over them, ſo as to be able upon occaſion, readily to account for them. Upon their firſt admiſſion, they are to be inſtructed in the Law of *Moſes*, to be taught the Text and Hiſtorical paſſage of it, together with the Writings of the Prophets, it being thonght moſt proper, that their firſt advances in Learning ſhould be bottom'd upon the ſame Foundation with their Religion, that ſo both may grow up together. After this, they are to proceed to the Oral Law, or the *Miſhna*, whereby they are to be inſtructed in the litteral ſenſe and meaning of the written Law; with the Text whereof they are already acquainted Sometimes alſo for the exerciſe of their Wit, and for tryal of their Accuteneſs, the Maſters uſe to propound Allegories and Parables to them, under which, is always couched

couched ſome pertinent and highly ſignificant piece of Knowledge, and oblige them to find out the alluſion. This Method of Inſtruction, has been all along practiſed both by Philoſophers and Poets, eſpecially in the Eaſtern parts of the World, as Hiſtory does abundantly inform us. After they have made an agreable proficiency in theſe Studies, they advance to Logick, thereby to qualifie themſelves for the due exerciſe of their reaſon, in diſcerning the proper conſequences of things from their immediate or remote principles, in forming a true judgment of their connexion or diſagreement, and thereby fortifying their mind againſt Erroneous and Sophiſtical impreſſions. Their Judgments being thus ſettled, and by Age and Experience ſufficiently matur'd, they betake themſelves to the higher Forms, and apply themſelves to Natural Philoſophy, and ſome part of the Mathematical Science, and laſtly, (if their inclinations will carry them ſo far) to Metaphyſicks; in a word to every part of uſeful knowledge. However, there are not many that arrive to theſe heights: As to Natural Philoſophy, this is to be learned from the 1*ſt* Chap. of *Gen.* upon which account it is called the ſtudy of the Work of the Creation, which being encumbred with great difficulties is not wont to be publickly

lickly explained, but only in private to the party that desired it. As for Metaphysicks, neither is this study to be otherwise attained to, it being grounded upon the first Chap: of *Ezechiel*, which is looked upon as no less difficult, and therefore not to be Explained but with the like caution.

The number of Scholars under the care of one Master, is 25, and this compleateth a School, But, if the number increase to 40. then the Master is obliged to take an assistant; to the end they may be the more carefully educated. If they exceed this last number, either another Master is to be appointed in the same School, or else another School is erected. This is to be understood of the younger sort, whose tender years require that an extraordinary care and diligence should be used towards them. Otherwise, and in our greater Schools, the number of Students is not precisely determinable; they amounting sometimes to 3 or 400. and may be more or less, accordingly as the places where the respective Schools are situated, are more or less populous. In these the Masters read in quality of professors, and therefore address themselves to all their auditors at once, and consequently there is no need, as in those of the lower Forms, of a particular application. In this also the Master is placed in a Chair, in an

an eminence above his auditors who are ſeated round about him and receive his doctrine with all poſſible attention. They have the liberty to put what Queſtions they pleaſe to him, if they ariſe out of the Subject of his diſcourſe, (otherwiſe they are not allowed to ſpeak) and that to be done orderly one by one. There is alſo an interpreter appointed, who is to repeat what the Maſter delivers for the benefit and inſtruction of thoſe that are at ſo great a diſtance that they cannot hear with ſufficient advantage. ſometimes the Maſter propoſes a piece of Sophiſtry with deſign to exerciſe the skill of his Auditors, by trying whether they diſcover it to be ſuch or not. The Scholars of inferiour rank are conſtantly kept to duty; only they are allowed a liberty on the Eves of the Sabbaths and other Feſtivals, on the former whereof they have no new Leſſon, but are obliged to a repetition of what they had learned all the Week before.

We have before took notice of that modeſt and reverential behaviour in general, which the Scholars are to expreſs towards their reſpective Maſters; to which we ſhall only add that they are obliged to pay honour and deference to them in the ſame meaſure, and to the ſame degree as to their Parents, upon which account, they are not allowed to call them by their own names,

but

but by that of Master, And indeed so high an esteem and Veneration is every where maintained towards the Doctors, that they challenge a great respect purely on account of that Character, so that neither age nor quality wholly exempteth any man from paying it. And because they are usually called Elders, notwithstanding they may be otherwise very young, therefore is it thought matter of duty to give them due reverence, according to what is commanded *Levit.* 19. 32. *Thou shalt honour the face of the old man.* And here it may not be amiss to observe, that it is looked upon as very Criminal, if any person duly qualified refuse to be a Teacher, in as much as he hinders the progress of the Law; as on the other side if any one of mean abilities, or however before he have arrived to a competent pitch of Knowledge, shall take upon him to judge and to interpret the Law, he is censured as a wicked, rash and proud man, because he extinguisheth the Light of the Law, and destroyeth and lays waste the Vineyard of the Lord of Hosts: and of such the Wise-man speaks elegantly in calling them Foxes, *the little Foxes that spoil the Vines* Cant. 2. 15 Now to the end that none may be admitted to teach publickly who are not every way qualified, as to their intellectuals, provision is made that no person shall become a Teacher,

Teacher, unleſs he be not only approved by the chief Maſters in the place where he deſigns to open his School, but alſo have taken the neceſſary degrees required to fit him for that charge. Which degrees are conferred by giving the party deſirous of them ſuch or ſuch a Title before the Congregation, and a power of Teaching or interpreting the Law, and Authority of impoſing mulcts and penalties upon the refractary and diſobedient. This is generally accompanied with laying on of hands upon the party ſo dignified, (tho the Title is valid without that Ceremony) and then he is took by the hand and placed in a Chair appointed for that purpoſe. In ſome places a Book of the Law is put into his hand, after which, he is proclaimed a Teacher or Doctor. Theſe Titles are ſo different in different places, that it were endleſs to recount them all; The moſt general and beſt known is that of *Rabbi*; tho it muſt be acknowledged withall, that Titles are but of a late ſtanding, becauſe whilſt our Nation flouriſhed in its Laws and polity, and Teachers were appointed by the great Councel at *Jeruſalem*, every mans proper name was eſteemed the beſt Title, nor was any other conferred. The laying on of hands, inveſted the party with a ſufficient power to exerciſe his abilities. And as this practiſe obtained all along in the

the times of the old Prophets, ſo is it grounded upon that Text *Deut.* 34. 9. *And* Joshua *the Son of* Nun *was full of the Spirit of Wiſdom, for* Moſes *had laid his hands upon him.*

And thus much of our Schools in general; which we have conſidered from their firſt Original, down to their preſent conſtitution in theſe our days; and have all along pointed out what advantages or diſcouragements the Learning taught in, and propagated by them, met with, during the many and various revolutions of the *Jewiſh* State. This we have endeavoured to do with all poſſible brevity and perſpecuity, and we hope with a juſt exactneſs. Much more might have been added upon this Subject as the intelligent Reader will eaſily perceive if he pleaſes to reflect that we have only pointed at ſome heads, which are capable of being very much improved and enlarged upon. And for this we ſhall not court excuſe: For if this ſhort Eſſay pleaſe, we have ſaid enough, if not, too much; however we ſhall have at leaſt this ſatisfaction, that our deſign in the publication of it, is to gratifie the Publick, whatever the ſucceſs may be.

FINIS.